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The TAHRIK-i-JADID

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Rabi-ul-Awwal 1390 A. H.
HIJRAT 1349 H. S.
MAY 1970 A. D.

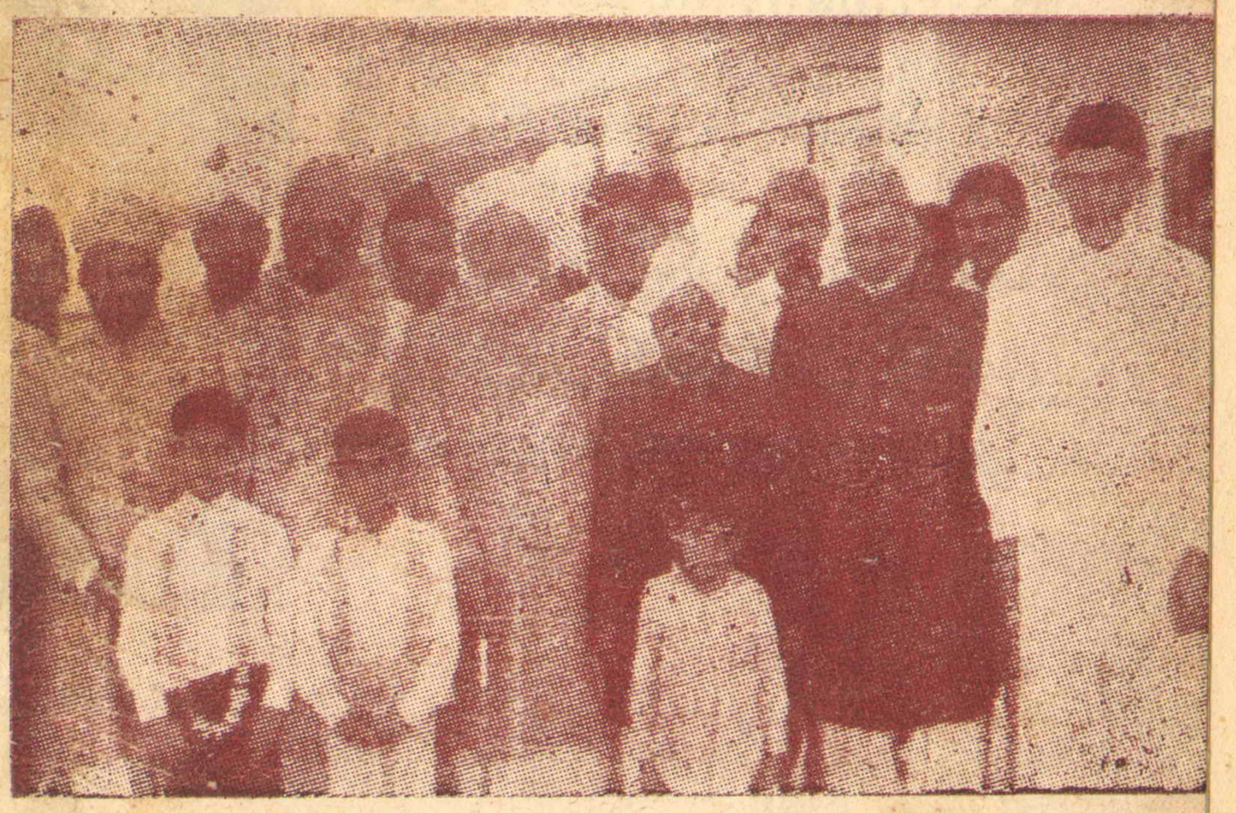
Editor :
Naseem Saifi

Maulvi B. A. Bashir left for Ghana recently. He will soon take over Ghana Mission.

مکرم مولوی بشارت احمد صاحب بشیر حال ہی میں غانا
تشریف لے گئے ہیں ۔ آپ عنقریب وہاں
مشن کا چارج لینگے ۔

Mr. B. A. Bashir is being seen off at the railway station, Rabwah.

مکرم مولوی بشارت احمد صاحب بشیر کا
الوداعی گروپ فوٹو



Maulana N, A. Mobashir Fazil. He is acting as Vakil-i-Aala in the absence of Sahibzada Mirza Mubarak Ahmad who has accompanied Hazrat Khalifatul Masih III on his West Africa tour.

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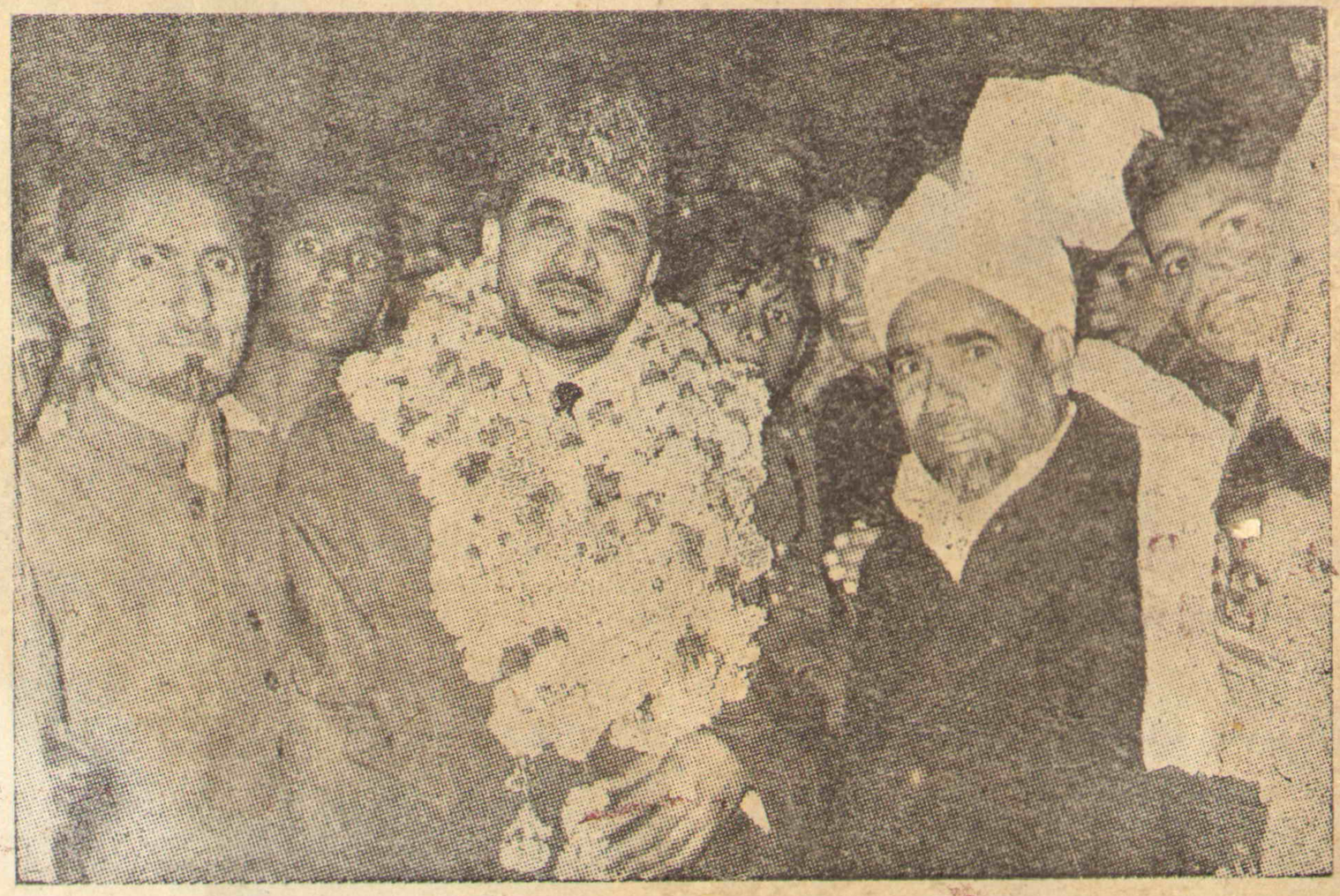
مکرم مولانا نذیر احمد مبشر صاحبزادہ
مرزا مبارک احمد صاحب کی عدم موجودگی
میں بطور قائم مقام وکیل اعلی کے کام
کر رہے ہیں۔ صاحبزادہ صاحب حضرت
خلیفۃ المسیح الثالث ایدہ اللہ بنصرہ العزیز
کے ساتھ مغربی افریقہ کے دورہ پر
تشریف لے گئے ہیں۔



Maulvi B. A. Shams (garlanded) who recently arrived back from West Germany. Before going to Germany he had worked in Nigeria as a Missionary of Islam.

مبلغ اسلام مکرم بشیر احمد
صاحب شمس کا جرمنی سے واپسی
پر ریلوے سٹیشن ربوہ پر استقبال
کیا جا رہا ہے۔

بسم الله الرحمن الرحيم

THE

TAHRIK-I-JADID

MONTHLY

Vol. VI — MAY 1970 — No. 5

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Hazrat Khalifatul Masih III visits West African Ahmadiyya Missions

Hazrat Khalifatul Masih III is at present visiting Ahmadiyya Missions in West Africa. He has so far visited Nigeria, Ghana, Ivory Coast and Liberia. Wherever he has gone he has received rousing receptions and all the members of the Missions visited have expressed great joy to receive their spiritual leader, a successor of the Promised Messiah, peace be on him.

To start his West African tour, Hazrat Khalifatul Masih left Rabwah on the 4th of April. A day before that the citizens of Rabwah had gathered in the Masjid Mubarak to supplicate to God that He may shower His blessings on the tour, keep Huzur and his retinue hale and hearty and under His special protection and bring all of them back safely to the Headquarters of the world wide Anmadiyya Movement.

On the 5th of April he left Karachi for Zurich (Switzerland) where he stayed till the 8th of April. The next stop was Frankfurt where he led the first Friday Service of the tour. On the 11th of April he flew from Frankfurt to Lagos (Nigeria) where thousands of Ahmadis and a large number of non-Ahmadi well wishers had gathered at the Air Port to receive the first ever Khalifa to set his foot on the soil of Africa. They chanted slogans of Allaho Akbar, Islam Zindabad, Ahmadiyyat Zindabad and Khalifatul Masih Zindabad. The melodious voice of the Yourbas chanting "EKUBO KHALIFA WA" (Welcome our Khalifa) was most sweet and sincere and a glaring indication of their faithfulness to the cause of Islam and the message of its revival through the advent of the Promised Messiah, peace be on him.

On the 12th of April, Huzur was given a grand Luncheon which was attended by a large number of dignitaries from all walks of life. The Luncheon was arranged by Justice Abdur Rahim Bakare. Later on Huzur drove to Ijebuode (60 miles from Lagos) where he formally declared a mosque open. The mosque has been built with the funds collected from the local members and when it will have received its finishing touch, it is estimated that it will have cost no less than 30-35 thousand pounds. While declaring the mosque open, Huzur addressed the audience on the role of a mosque in Islamic Society. Three thousand people who attended the function had come from far and wide to witness the occasion and meet their spiritual leader. The next day Huzur was received by General Gowan, the Military head of the Government of Nigeria. The General very graciously expressed his admiration for the great and good work that the Ahmadiyya Mission has been and is-doing in the country. He made special reference to education and medical facilities and also to the mutual accord for which

the Jamaat has always struggled. Perhaps no other single Jamaat has done as much to bring the followers of various creeds nearer to one another. Hazrat Khalifatul Masih was very pleased to note that the sincere efforts of his representatives were highly appreciated by the high and low of the country.

Having met General Gowan, Hazrat left for Ibadan—the second biggest town in Nigeria—where he addressed the intelligentsia at the Mapo Hall.

Ibadan is not only important because of its large population, it also has the honour of having the first Nigerian University within its bounds. This University which is called Ibadan University was started as a University College affiliated with the London University but soon it achieved the full status of University and has helped the country a great deal.

On the 17th of April Hazrat Khalifatul Masih addressed a Press Conference. He told the newsmen that it was most urgent that human dignity must be upheld and exploitation must stop. Answering questions about the future programmes of the Jamaat, he said that the Jamaat was there to help the country in its spiritual and secular progress. It was the intention of the Jamaat, he said, that schools for girls and boys should be opened in all the parts of the country and medical aid should be made more easily available. In connection with education he stressed the right upbringing of the children to make them good citizens of the world Godless education he remarked was most dangerous; it could produce nothing but chaos and confusion.

It will be of interest for our readers to know that Hazrat Kalifatul Masih has appointed a sub-committee of seven to produce a scheme for six schools for girls, ten schools for boys and four medical centres in various parts of Nigeria. The Blue-print of the scheme has to be presented to Huzur within two months. When approved, the scheme will be implemented by the President of the Jamaat in Nigeria under the general supervision of the Amir.

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Huzur left for Ghana on the 18th of April.

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A Rich Future for Africa

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An Address Delivered by

Hazrat Hafiz Mirza Nasir Ahmad, the Khalifatul Masih III, supreme Head of world wide Ahmadiyya Muslim Organisation

At Mapo Hall, Ibadan, Nigeria,

Before a mixed audience of intellectuals, University Students and members of the Ahmadiyya Community on the 13th April 1970.

Great Sons of a great Land,
Assalam-o-Alaikum.

Greetings of peace to you all.

I cannot tell you how happy I am to be with you and in your great country. West Africa generally and Nigeria especially arose in my consciousness when I was 10 or 11, about 50 years ago. It was then that the first Ahmadiyya Muslim Missioner and educator set foot on your soil Travel was then difficult and distances very long. The enterprise of solitary visitor coming here to set up schools and mosques and community centres seemed so romantic.

Since then, as many of you would know, more and more people, out of our part of the world, have come to work here in your midst. Our contacts have increased. So have mutual knowledge and confidence. The account of your country and people we received and read in the 1920's fired our imagination and I for one have ever longed to see things for myself and meet the people whose hospitality and kindly interest we nave enjoyed since those days.

Finding myself here I find a dream fulfilled. I have become aware of your history, of your culturally rich past. But I foresee for you—as indeed many people do now—an even richer future. A strange wind blows today, promising change and hope, including a new awareness, now enterprises, and, if I may add, pointing to new evidences of divine involvement in your destiny. How much, therefore, should all this mean to me and to you, and how very welcome should this occasion be—of a meeting with you—to me.

Your richer future which I can foresee is in the hands of youth, and as I have worked with young people through the greater part of my life, you need not be surprised—as indeed I am not surprised—at my own special urge to say something that will move young hearts.

And what could I wish to say but what is uppermost in my own mind and heart? It is to explain to you, if I may, how important it is to pursue knowledge and what is the Islamic way of pursuing it.

Everybody today is talking of science and technology and I am not indifferent to this. How can I be when I know that Allah—Almighty Allah—has created the heavens and the earth for subjugation by man and how can they be subjugated except by knowledge patiently gathered and wisely applied to the betterment of human life and the fulfilment of purposes prescribed by Allah?

So I must first of all wish you well in the pursuit of your studies. It may be natural science that you study. It may be history or literature. It may be some branch of applied or professional science, or it may be, as I hope, theological science. The pursuit of knowlege is the special prerogative and privilege of the youth of the world. But what I wish to

tell you is that Truth is knowledge and that there is an Islamic way of pursuing it. I would suggest that you experiment with it to make sure if this is not the best way of the pursuit of knowledge.

The Islamic way is the way of prayer. I will tell you presently what exactly I mean by prayer and why I commend this to you while you are engaged in your enterprise of study and research. My view is that all the crucial occasions to knowledge have come through prayer. Great discoverers and inventors and great men of scienee tell us this.

But you will point to scientists who are indifferent to faith in Allah and to praying to Him. True, there are scientists of that kind. But even they have had to knock at the door of the Great Unseen, to implore it to yield some of its secrets to them. This is not very different from the solicitations of a believer in Allah, a believer who has had experience of Divine grace and mercy, who has prayed to Him often and whose prayers have been heard almost as often.

The believer and unbeliever both turn to the Unseen for help. Both received this help. Only, the unbeliever does not know and the believer knows that this help—which they both seek and find—comes from Almighty Allah, Lord, Creator and Sustainer of us all. The unbeliever and believer both sustain themselves with prayer, with the hope of help from somewhere.

The unbeliever does not know that he prays, nor to Whom he prays, nor Who receives his prayer and rewards it with acceptance. The believer out of long experience knows that he prays to his Lord and Master Who opens for him the door to knowledge and discovery. The unbeliever prays in ignorance, the believer prays with knowledge and confidence. Both have their prayers heard. But how different are the two prayers:

It is this difference I invite you to grasp. The difference is that if you pray with knowledge and confidence and trust and conviction, you have far more chance of being heard and rewarded. And how relevant is this to our present predicament.

You and we and many others in Asia and Africa are charged with backwardness. But neither you nor we were backward always. We had our day, the day on which we led the world not only in our knowledge of Almighty Allah but—with His grace and mercy—in our knowledge of the world. That day is going to dawn on us again.

Once again you and we are going to become the torch-bearers of knowledge, knowledge of God, knowledge of nature, knowledge of man. But those who will combine natural means and methods—and these have been given to us as to others by Allah Almighty— those who will combine natural means and methods with prayer and trust and confidence in the prayer grace and mercy of Allah, will go forward and march to progress with greater speed.

What is more, they will have no delusions about their own powers. They will not become arrogant, attributing everything to themselves. They will have due humility. They will not march nor lead others to destruction. On the other hand, they might save others from the disasters into which the blind, un-guided pursuit of knowledge is certain to land us.

There are other things I wish to invite you to consider. Allah Almighty, we learn from the Holy Quran, wants us again and again to view and view with care whatever there is in the heavens and the earth. Allah wants us to view ourselves, our humble origin, our growing aspirations, our life and death here, and our limitless life Here after. All of which means that whatever our special lines of study and

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discovery, we must not become indifferent to the rest of our environment which may be men or animals or birds or material things.

The key to knowledge is curiosity. We must not become indifferent to the interest and aspirations of fellow-human beings. We must ever remain aware of the obligations and duties we owe to one another, to the human community to which we belong and to the Maker of us all, our Allah.

If we take care of this simple matter, we will steer clear of dangers—dangers to a full, happy and purposeful living—which lie in wait for modern civilization. We will place ourselves in the grand cosmic context.

For, after all, what are we but creatures endowed with limited freedom and will, who, if they really knew, ought to bend humbly to their Creator in fulfilment of His purpose? If we become aware of our environment, our total context, our Maker, we should go about, not oblivious of the existence of other people, nor of fields of knowledge other than our own nor of the Ultimate purpose of our birth and being: our peace with God. Even a superficial acquaintance with modern scientific pursuits is salutary.

All sciences impress upon us the wisdom and meaningfulness of Allah's creation. Even so there is difference between science and science—one difference is that some sciences are relatively more specialised, some relatively more general. The most general sciences are those which deal with man as a whole. They, I suggest, should have more charm, more appeal for you.

For, these will take you nearer to that Ultimate goal and purpose which makes our life important and meaningful. Such fields of study, therefore, should have a special charm for you. Let us not be over-impressed by the conventional divisions of modern knowledge.

Let us look at them in our own special way. Let us prefer—if we have the chance—to chose studies which involve acquaintance with man as a whole, his capacities, interests, obligations, duties and so on. Let us prefer even studies which produce in us a concern with life Hereafter.

May be, if we modify our attitude to the pursuit of knowledge in this way, we will realize sooner than we think, that our life here is a small—very small—segment compared with our life hereafter. How differently we should then treat our passing life-interests, our squabbles, our competitive living, our mutual fears and our hates:

With this faith, pursuit of know—ledge—the distinctive occupation of youth in the universities of the world-should acquire a new quality, a new edge. At present, we are not so well aware that all things in this world have limited possibilities, unlimited properties.

If we happen to have fallen back in the race for knowledge and discovery, therefore, we need not feel discouraged. We need not think that every thing of importance has been discovered and there is nothing very much more for us to discover.

The true scientist who has seen something of the vastness of nature and the limitlessness of the properties with which all things in nature are endowed, will not say or think so. But lesser students of science would think or say so.

The lesser scientists need to know and remember that our Lord's creation is infinite in its vastness, that the properties of all things in His creation are also infinite, and that this is but a reflection of the infiniteness of the powers and attributes of our Lord, Allah.

The voyage of discovery therefore, can never come to an end. My message, therefore is: pull yourselves together. There is much more left

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for you to discover than has been discovered in the past. There may be much more—very much more—in store for you than you imagine. Maybe the knowledge you will now acquire is not only more extensive but more meaningful and more relevant to the purpose of existence, therefore, more pleasing to Allah, our Lord, Creator and Master.

Give serious thought to my plea for prayer in the pursuit of knowledge. Remember, prayer does not acquire its full character unless it is accompanied by a proper awareness of Allah as our Lord, Creator and Sustainer, Lord of all that is in the Heavens and Earth. Turn to Him, it may be, only halfbelieving. He will turn back and answer your prayer and enter all the tasks you undertake for His sake and for the sake of His creatures. This is an attitude more appropriate to the pursuit of knowledge.

There is something more you may do ; and this is to try and offset the cramping influence of specialisation which has become such a feature of modern knowledge and modern education. Specialisation I know is inevitable, even useful. There is so much to know in every field, and there are so many more fields which keep cropping up that nobody can afford to apply himself to more than one or two fiedls of knowledge.

Even so, I feel something can and should be done to correct the present situation in education and research. A proper attitude, again, can make all the difference in the world. The attitude I advocate is the attitude which makes you curious about fields of knowledge other than your own. This is the attitude which helps you eventually to view Allah's entire creation as a whole with its beauty, grandeur and purposefulness We can promote this attitude by instituting courses in religious education at all levels and for all denominations and all functioning in an atmosphere of freedom.

Religious education should exercise a steadying influence on those undergoing modern education. It may turn the minds of future generations of educated men and women to Allah, our Lord, Creator and Sustainer. Just think what it would mean. It will accelerate the speed of discovery. It will set the search of new knowledge in directions relevant to our well-being, physical, moral and spiritual. It may set us thinking of one another—and of all peoples of the world—as creatures with an equal right to live and prosper, as creatures with duties towards themselves, towards their fellow-beings and towards Allah.

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Such an attitude will put our pursuit of knowledge in its proper place. So placed, our pursuit of knowledge should make us humble. It should make our lives more significant, more useful to ourselves, and to all others. Knowledge we may have but knowledge which fails to do this fails outright, fails basically.

I pray that our Gracious and Merciful Allah may give a proper direction to our efforts for a better life. May He save us from mistakes we are liable to make and forgive the mistakes we nevertheless happen to make. May He bless our good intentions and our little deeds. And whether we deserve or not, may He favour us with His approval and His pleasure. May He re-enter the minds and hearts of those who have forgotten Him and driven Him out of their thoughts and may He save them from the folly of relying only on themselves and the means at their disposal.

God of Power and Might : Creator of all things and of their properties: Our Guide and Help : The doors to true and useful knowledge have ever been opened through your Grace and Mercy. Open these doors to those of us who have been left behind in quest. Open these doors to us, to

Continued on page 13

RABWAH DIARY

Majlis-i-Mushawarat

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The fiftyfirst Majlis-i-Mushawarat of the Ahmadiyya Jamaat was held at Rabwah on the 27th to 29th of March 1970 under the chairmanship of Hazrat Khalifatul Masih III who was present at the Majlis in all the sessions and for all the time to watch, guide and give his decisions on all the matters submitted by the Jamaat and discussed by the representatives who had come along from all the parts of the country.

On the first day of the Majlis-i-Mushawarat, Hazrat Khalifatul Masih welcomed the delegates and addressed them. He said that all of us should pray that God may grant the required insight and sincerity to all the delegates for presenting their views to the Khalifa about the matters on the Agenda and also that He may grant him the required insight and strong determination with which he should be able to decide and act upon the decisions. He further said that all of us had in fact to present the insight and sincerity to our Creator.

With these few but intensely pithy words he started the prayer. The prayer offered, he again addressed the gathering and told them that a great religious and spiritual revolution had to take place through the advent of the Promised Messiah—the Great Son of the Holy Prophet, peace and blessings of God be upon him; this revolution has indeed been taking place since the appearance of the Promised Messiah. "We have passed through various stages of this revolution", he further said. He added, "It seems we have now entered a new stage of this great revolution—the stage in which the angels are descending in an extraordinary manner, from the heavens. It is just as the fruit ripens and on shaking the branches they fall to the ground. The angels are descending from heavens and making moves in the hearts of the people in all the quarters of the world; the ripe fruits are falling to the ground and the world is benefiting from them. There are numerous signs which indicate that the angels are making the moves with great force and the spiritual effect of these moves is getting more and more obvious day by day. Whereas we are filled with joy on these happenings, we should not forget that our responsibilities are greatly increased in these circumstances and we have therefore to make much greater sacrifices for the due fulfilment of our responsibilities. After this he cited some instances of the extraordinary help that God is vouchsafing to the community in all the parts of the world. To enhance the momentum, he said, it was essential that we preached more than before which task could be accomplished in two ways. We should have a strong press and a Broad-casting Station in one of the foreign countries. Hazrat Khalifatul Masih talked of the great importance of having a Broadcasting Station and also told the audience what had already been done in this respect. He also told them that the establishment of the Press was the duty of the Ahmadiyya Jamaats in Pakistan while it were the foreign Missions that would have to provide for the Broadcasting Station.

Huzur then made mention of his proposed tour of the West African Missions (Nigeria, Ghana, Ivory Coast, Liberia, Gambia and Sierra Leone). Later on Huzur appointed three Sub Committees to discuss and make proposals about the items on the Agenda. The Sub Committees were as follows:—

1. Sub Committee of Nazarat Ulya

(*Continued on page* 10)

Under the caption "Was Christ Still Living when taken from The Cross" Sunday Express London (18-1-1970) published the following article from the Pen of Geoffrey Parkin.

Christ and His Cross

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In the frenzied succession of events and discoveries which captured the attention of the world in 1969, the activities and preparations of a small group of men, who converged on Turin in June last year, went unnoticed and unmentioned.

The purpose of their meeting was to take the first steps towards a scientific investigation into a subject which, for millions, is of far more significance than even the spectacular landing of man on the moon.

For the subject on which they are aiming to throw new light, using the aids and knowledge of modern science, is the Crucifixion of Christ on the Cross.

The key

One of the momentous questions which has been raised by some theologians and to which the investigators could possibly provide an answer is :-

"Was Christ still breathing—in fact still clinically alive—when He was taken down from the Cross, wrapped in a sheet and laid in the Holy Sepulchre by Joseph of Arimathea ?"

The key to this question is wrapped up in one of the most precious relics preserved by the Roman Catholic Church—the Holy Shroud which lies in a chapel in the Duomo of Turin.

The theory that the actual moment of death did not occur while Christ was still nailed to the Cross, but later, is based on the clearly marked blood-stains which exist on the Holy Shroud.

It is suggested that the body of Christ could not have been dead when it was wrapped in the sheet because a dead body would not have bled to the extent that the bloodstains on the shroud indicate. Therefore it is argued, at that moment the body was still alive by the criteria of medical science.

This argument was advanced recently by a Swiss-based organisation, the Foundation of the Holy Sudarium with headquarters in Zurich. They then went on to suggest that the Vatican authorities were considering the destruction of the Holy Shroud.

This suggestion was indignantly and categorically denied by the Vatican who described it as "ridiculous, puerile and completely without foundation."

Red silk

The truth, as I found this week, when making inquiries from the staff of Cardinal Pellegrini, the Archbishop of Turin, is that far from thinking of destroying this holy relic, plans are well advanced for a really searching study of it.

The man who traced the histoty of the Shroud for me and told me of the plans being projected to discover new information from it, was Mgr. Sergio Baldi, secretary of the Chapel of Sindoni as the Shroud is titled by the Church.

The Shroud is a linen sheet 14ft. 4in. long and 3ft. 9in. wide. It is wrapped in red silk and is kept in a silver chest 4ft. long, 1ft. wide, and 1ft. deep.

This casket stands on an altar in the chapel protected by a sheet of thick plate glass and two iron grilles.

In great secrecy last year experts of international standing were summoned to Turin. They included an archaeolo-

gist, a chemist, a biologist and an historian. They were joined by the cardinal and Church dignitaries, and there, for the first time for 23 years, the casket was opened, the silk cover unwrapped and the Shroud brought to light. Only 10 people were present.

For three days from June 16 to 18 a preliminary examination was carried out using powerful microscopes, and dozens of photographs were taken for further study.

The task of the experts was to report fully on the state of the Shroud's preservation and to draw up proposals and make preparations for a detailed, modern, scientific investigation.

Already they have reassured the Church authorities that it is in remarkably fine condition, said Mgr. Baldi. Astonishingly so in the light of its great age.

Its history can be traced back authoritatively to the fourteenth century when it was kept in the castle of Chambery, the home of the royal family of Savoy, its titular owners.

Early records say that the shroud was boiled in oil in 1503, but no one knows why. Modern scientific tests show that it has in fact been boiled in oil at some time.

Burn marks

In 1532 it was saved from destruction in a fire which gutted the castle. It was plunged into water and the signs of the burn marks are still easily distinguishable.

In the last 400 years the casket has been opened on only five occasions. The first two in the years 1896 and 1930 on the occasions of the marriages of Vittorio Emmanuele III, and Umberto of Savoy as tradition had long demanded.

The third occasion was in 1933, a Holy Year, marking the 1,900th anniversary of the Death of Christ, when it was displayed for three weeks and thousands of pilgrims filed past it.

When Italy entered the war the Shroud was taken and hidden away for safety in the sanctuary of Montevergine, near Avellino in Southern Italy.

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In 1946 the Archbishop of Turin, Cardinal Foossati, travelled to Montevergine to bring the Shroud back to its traditional home. There it was opened for the fourth time to check its condition and was shown to the Benedictine friars of the monastery.

The fifth occasion the casket was opened was the meeting last June, kept so quiet that even now the names of those present, all of them Italians, have not yet been revealed.

In spite of the fact that it might have been destroyed in the sixteenth century, and its great age, the remarkable feature of the Shroud is as clearly defined today as it was six centuries ago.

The main surface of the Shroud is almost black. But there remains the outline of a human face and a body 5ft. 10½in. tall in a much lighter shade exactly as though it were a photographic negative. There remain the bloodstains from the hands, feet, the wound in the side and on the brow which show that the body wrapped in the Shroud had been crucified exactly in the manner described in the New Testament.

No conflict

No one has ever really seriously challenged the authenticity of the Shroud.

The "negative" characteristics of the Shroud of lighter outlines on a black background is in itself strong evidence of its genuineness, for to challenge it would be to suppose that photographic techniques were known in the fourteenth century.

What are the questions that twentieth-century scientific knowledge

could perhaps help to answer ?

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The most important is undoubtedly that of the actual moment of Christ's death. Was he, in fact, technically still alive when he was wrapped in the sheet ?

"Even if credibility is given to this theory by the eventual findings of the scientists, it would in no way conflict with or prejudice the established historical facts of the Crucifixion of Jesus and his subsequent Resurrection," said Monsignor Baldi.

"It has been suggested that it might be possible even to discover the blood group of the body.

"Then microscopic and analytical techniques could also, perhaps, pinpoint the age of the Shroud with sufficient accuracy to demonstrate that it is from the period when Christ was on earth."

But the most fascinating prospect of all is that at last Christians all over the world might be able to see for themselves what Jesus really looked like.

Report in spring

Attempts have been made using existing photographs of the Shroud taken in 1933 to reconstruct the features of Christ. With new photographs and closer access to the Shroud this possibility would become even more feasible.

The report of last year's meeting of experts is now nearing completion and will be passed to Cardinal Pellegrini in the spring.

Then final plans can be made for the full scientific investigation which promises to become one of the most intriguing and eagerly awaited events of the 'seventies.'

(Continued from page 7)

and Islaho Irshad. 26 members with Dr. Hafiz Masood Ahmad Chairman and Naseem Saifi, Secretary.

2. Sub Committee Baitul Mal. 35 members with Ch. Abdur Rahman Chairman and Professor Hamid Ullah, Secretary.

3. Sub Committee Tahrik-i-Jadid and Waqf-i-Jadid. 30 members with Khalid Saifullah Khan as Chairman and Hafiz Abdus Salam as Secretary.

The meetings of the Sub Committees were held after the Isha Prayer and continued till late at night. The next day and on the third day also the reports of these Sub Committees were discussed and the delegates of the Majlis Mushawarat offerred their views and suggestions to Hazrat Khalifatul Masih.

Obituary

It is announced with great regret that Mr. Sarwar Mohammad Bashir (of America) who had been in Pakistan for the last four months and was pursuing his studies of Theology got drowned in the Chenab. All the efforts to save his life proved abortive. Inna lilla hi wa inna ilaihi rajioon.

Who Wrote These Gospels?

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(By N. M. Naseem Saifi)

We find the names of Matthew, Mark, Luke and John attached to the four Gospels. Although the words "Gospel according to St. Matthew" or Mark, or Luke, or John provide no proof for the authorship of these Saints but the Christians—at least those who have never cared to look into the matter—believe that these very four Saints were the actual writers of the Gospels.

The fact is that it has not been decided conclusively as to who were the persons who wrote these biographies of Jesus.

Matthew

The remarks of William C. Dick M. A., F. E. I. S. may be read with interest. He says about the Gospel ascribed to Metthew: "It is generally agreed that this Gospel was not written by the Apostle whose name it bears. The Canonical Gospel of Matthew was written in Greek, and the name of Matthew was attached to it probably because it was largely based upon the earlier book attributed to him There is no external evidence that might support the opinion that Matthew wrote this Gospel and internal evidence is regarded by many as strong against the likelihood. More impressing as proving the post-apostolicity of the Gospel is the suggestion that elements of a later time are incorporated in the narrative. It is suggested that the command to the Eleven prior to His Ascension bears the mark of post-apostolic times, "Baptizing them in the name of the Father, and of the Son and of the Holy Ghost" (Ch. XXVIII : 19) Whereas the formula of early Christian times was, "in the name of Jesus Christ" (Acts ii : 38) that is to say, a formula of the second century has been transferred to the Gospel narrative. Nothwithstanding the great scholarship that has been brought to bear upon the external form of the Gospels their actual compilers are unknown, as is also the actual date of their compilation." The Bible—its letter and spirit.

Mark

The Gospel according to St. Mark is also in no better a position. No doubt Papias and Irenaeus support the theory of this Gospel having been written by St. Mark but a confusion has been created by Eusebius who has quoted Clement of Alexandria to the following effect: "Peter having publicly preached the Word at Rome, and having spoken the Gospel by the Spirit, many present exhorted Mark to write the things which had been spoken, since he had long accompanied peter, and remembered what he said, and that when he had composed the Gospel, he delivered it to them who had asked it of him. Which when Peter knew, he neitner forbade nor encouraged it."

In the above quoted passage we are told that the Gospel was written in the lifetime of Peter. But Papias and Irenaeus are of the opinion that this task was accomplished after the death of Petre—Irenaeus writing in A.D. 167 says: "After the death of Peter and Paul, Mark, the disciple and interpreter, delivered to us in writing the things which had been preached by Peter." While in one of the extracts of the treatise, written by Papias on the sayings of Jesus, portions of which are preserved by Ecclesiastical History A. D. 324, Papias says "Mark having become Peter's interpreter, wrote accurately, though not in order, all that he remembered of the things which were either said or done by Christ. For he was neither a hearer nor a follower of Him, but afterwards followed

Peter, who used to adapt his instruction to the needs of his hearers but without making a connected report of the Lord's Sayings. So that Mark committed no error when wrote down some things just as he remembered them ; for of one thing he made a purpose from the first not to omit any one of the things which he heard or state anything falsely among them." With the passages quoted above in view, it is difficult to reconcile the two statements about the work of Mark namely that he wrote reminiscences of Peter's preaching after his death and also before that event.

To quote another writer on the subject that Mark wrote after the death of Peter may not be out of place here. Dr. Baven (as quoted by Harry Roberts in his hook "The Philosophy of Jesus, p. 21) says in the case of our earlier gospel, what we have is only what St. Mark recollected of what St. Peter recollected of what Jesus had said some 38 yeers before Peter's death and that translated from Armaic into Greek....."

However, the opinion differs on point cited above. William C. Dick says "Moreover the remark by Papias that Mark did not wrire his work in order, whereas the Canonical Gospel is as orderly as the other Synoptics, has given rise to the view that what he did write was more in the nature of notes, which were afterwards employed by a later writer, who, retaining the title 'Mark', amplified and remodelled them into the Gospel as we now have it. The student of origins will find that much deeply interesting literature has been written on the question as to whether Mark or some one later was the actual writer of this Gospel. On the whole external evidence is inconclusive on the point that Mark wrote the Canonical Gospel, while internal evidence appears to favour the view that the Gospel is a later compilation, later even than Matthew and Luke, and also that it was written by an unknown hand later than Mark."

Luke

Now we come to Luke. "Very little is known of Luke" says William C. Dick" to whom the third Gospel is ascribed by tradition : his name is also associated with the writing of the Acts. As Luke had been disciple and companion of Paul for several years the tradition naturally arose that he wrote this Gospel if not at the dictation at least under the supervision and with the approval of the Apostle. The Book itself, however, does not mention him by name. The supposed writer of this Gospel has been identified mainly by inference from Luke's companionship with Paul during his imprisonment at Caesarea and finally at Rome, and from Paul's references to him Col. iv : 14, and 2 Time iv : 2 It is, however, in keeping with the nature of this Gospel as part of the Word that its writing cannot be assigned with any degree of certainty to Luke or to any other disciple or Apostle. It has survived as Canonical from many versions of the Gospel story which were current at the beginning of the second century."

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It may be of much interest to note that the general theory about this Gospel (of Luke) is that it was written after the compilation of that of Mark. And about Mark the thing generally known and believed is that he wrote after the death of Paul and Peter both. How to reconcile both the theories is a difficult task. If the Gospel according to Luke was dictated or at least approved by Paul how it could have been written after his death *i.e.* after the Gospal according to Mark had been brought in the market. It remains unsolved question for the Christians. And so shall it remain for ever.

Some people suggest that word 'Luke' having been derived from an-

other word which means 'light' has been attached to this Gospel simply for the reason that this Gospel denotes the dominant character of the intellect. However, nobody is certain as to who was the author of this Gospel. And as suggested by William Dick "He (the writer. N.S) is content to remain the anonymous compiler of a Book of the Word. And what is just as significant, he makes no indebtedness to Paul for instructions or even guidance, a matter which seems unaccountable to literalists, who do not realize that the authority of the Divine Author of the Word in its final form may not be claimed or even shared by any writer, or compiler, or teacher."

John

Now something about the author of the fourth Gospel commonly believed to be St. John. "By the year A. D. 170 it was generally believed that the Apostle John was the writer of this Gospel (The fourth one. N. S.) and this view prevailed until comparatively recent times. Modern Biblical research, however, subjecting to careful scrutiny the evidence afforded by the early Fathers, has come to the conclusion that it is not definitely proved that John wrote the Canonical Gospel. While John's teachings of the Gospel story as he knew it, and his testimony of the life of our Lord as he witnessed it may be incorporated in the Book, yet it is by no means certain that he could have completed the Book in its final form. There are many writings of the early Fathers which mention the Fourth Gospel, and John as its writer. There are others again which refer to it in such a way as to suggest that it only made its appearance too late for John to have written it. There is, moreover, evidence such as that furnished by Papias, d. A. D. 130 who maintains a silence on the Book, which would indicate that it had not appeared when he wrote. Internal evidence is no more conclusive than the external in supporting the Johannine tradition. "William Dick.

Dorothea Jane Stephen, a licensed teacher of theology says "We cannot tell exactly when the Gospel of St. John appeared. John might be the Apostle, the son of Zebedee or perhaps a disciple of his, or some one else." Outline History of Christian Church.

I need not add any words to the above. Who wrote these Gospels ? was the question. Before reading this article one would have intuitively answered, 'Matthew. Mark, Luke and John'. But I am sure that after reading it, if the same question is to be answered again one cannot help saying 'Nobody knows who the writers were.'.

(The Sunrise, 4. 1. 1947)

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our generations. So that we may have insight into the nature of everything you have created : So that we may become aware of what is pleasing to you ; and so that we may walk in the ways that lead to the fulfilment of purposes for which you have created us. Our Lord, make us love on another, make us serve one another. Above all, make us love your true servants, and bind us ever in gratitude to you, and may we become worthy of the quest for knowledge and discovery with which—out of Your wisdom and grace—you have endowed us and may the knowledge we acquire and the discoveries we make help to bring us nearer to one another and bind us all to your purposes, your wishes, your will. Amen.

Startling discovery of historical secret from the Vatican :

Did Jesus Die On The Cross?

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- The discovery and propagation of the historical secret reveal that Jesus Christ did not die on the Cross.
- High church circles in the Vatican have known this historical secret since 1959.
- And since then the public claim that this discovery is scientifically irrefutable.
- Many experts have agreed on the accuracy of the discovery that the crucified man, if he were dead could not bleed
- The argument now is that if the authenticity of the Holy Shroud in Turin is proved the correct historical statement should be :

Jesus Christ did not die on the Cross.

A strong controversy is now raging over the death of Christ. And the question being asked now is whether Christ actually died on the Cross as stated in the Holy Bible.

An international foundation for the Holy Shroud of Christ in Switzer land has claimed that Christ did not die on the Cross.

It claimed that according to the Holy Shroud preserved in Turin, Italy, Jesus did not die on the Cross and was laid in His Shroud with beatin hearte.

The foundation said the high church circles in the Vatican and Turin have known this historical secret since 1959 and that since that time there has been the public claim that this discovery is scientifically irrefutable.

And according to a book "Inquest on Christ" by a German John Reban Jesus Christ was still breathing when He was taken down the Cross.

The author is said to be the world's foremost authority on the Holy Shroud.

Pieces of Evidence

The vital pieces of evidence according to the author are the stains on the Shroud, which said "a corpse does not bleed"

He said Christ was only apparently dead. Breathing had stopped but after a short interval it started again in the tomb.

Reban added that He was taken to be dead because at that time breathing was thought to be the decisive factor in life and that the precise function of the heart was unknown.

Reban quotes Dr. Theodor Hirt a German professor who has made intensive study of the Shroud as saying that "resuscitation was medically possible and did in fact occur.

The professor adds "In the medical view it is by no means impossible that the exudation from the spices which according to the Bible were attached to the body caused a constant agitation of the respiratory channels and a consequent resumption of breathing".

Many experts it claimed have recognised the accuracy of the discovery.

And to unravel the secrets behind the Holy Shroud a team of experts gathered in Turin in June last year to have a close study of the Christ's garment.

The purpose of their meeting was to take the first steps towards a scientific investigation into a subject which for millions is of paramount significance than anything in the universe.

The experts included an archaeologist a chemist a biologist and an historian joined by a cardinal and church dignitaries and met for three days.

A preliminary investigation was carried out using very powerful mic-

roscopes and dozens of photographs were taken for further studies.

The task of the experts was to report fully on the stage of the Shroud's preservation and to draw up proposals and make preparations for detailed modern scientific investigation.

Reassurance

Already they have reassured the church authorities that it is in remarkably fine condition.

The Christ's Shroud is a linen sheet 14 feet four inches long and two feet nine inches wide.

It is wrapped in red silk and kept in a silver chest four feet long one foot wide and a foot deep and kept in a chapel in the Duomo of Turin Cathedral.

This casket stands on an altar in the chapel protected by a sheet of thick plate glass and two iron grilles.

It is said that its history can be traced back authoritatively to the 14th century when it was kept in the castle of Chambery the home of the royal family of Savoy its titular owners.

Records say that the Shroud was boiled in oil in 1503 but no one knows why. Modern scientific tests however showed that it has in fact been boiled in oil at some time.

In 1532 it was saved from destruction in a fire which gutted the castle. It was plunged into water and the signs of the burn marks are still easily distinguishable.

The Casket

In the last 100 years the casket has been opened only five times the first two in the years 1896 and 1930 the third was in 1933 the fouth in 1946 and the fifth was at the meeting last June.

But inspite of the fact that it might have been destroyed in the 16th century and its great age the remarkable feature of the Shroud is as clearly defined today as it was six centuries ago.

The main surface of the Shroud is almost black. But there remains the outline of a human face and a body five feet 10½ inches tall in a much lighter shade exactly as though it were a photographic negative.

There remains the blood stains from the hands feet the wound in the side and on the brow which show that the body wrapped in the Shroud had been crucified exactly in the manner described in the New Testament.

The implications of the scientific investigation would be to determine if in fact Christ was still technically alive when he was wrapped in the Shroud.

It may be possible to discover the blood group of the body.

A microscopic and analytical techniques could also perhaps pin-point the age of the Shroud with sufficient accuracy

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Fascination.

But the most fascinating prospect of all is that at last Christians all over the world might be able to see for themselves what Jesus really looked like.

Attempts have been made using existing photographs of the Shroud taken in 1933 to reconstruct the features of Christr.

The report of last year's meeting of experts is now nearing completion and will be passed to the Vatican then final plans can be made for the full scientific investigation which promises to become one of the most intriguing phenomena of this century.

(Culled from the Daily Sketch Nigeria 13. 3. 1970.)

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